

ON THE ANTIENT AND PRIMITIVE RITE OF MASONRY (MEMHPIS-MIZRAIM)

A COMPLETE history of this Order would necessarily involve an account of most of the Rites prevalent last century which devoted themselves to Templary, Theosophic, Hermetic and Occult research. Suffice it for this article to give the reader a general impression upon the more important points of the Rite.

The leading fact is, that prior to the year 1721 some of the English Masons of the York Rite, which last century was known as a Templar Tie of Seven Degrees, were well acquainted with the ancient mystical language of those occult fraternities who boaster the *gnosis*, or wisdom of old Egypt, and were the, in 1721, addressed as the 'higher class' of Masons. The Continental brethren developed this Hermetic element to an almost incredible extent. Martinez Paschalis, who was a German, of poor parents, born about the year 1700, after having acquired a knowledge of Greek and Latin at the age of sixteen years, journeyed to Turnkey, Arabia and Damascus, and obtaining imitation into the Temple Mysteries of the East, upon his return, established a particular Order of Rose-Croix, or Elected Cohens, which influenced greatly all the Masonry of his century, and especially some of the Orders from which the Rite of Memphis drew its inspiration.

The basis of the Antient and Primitive Rite, or Order of Memphis, for they are one and the same, is to be found in the 'Rite of Philalethes,' or *Lovers of Truth*, an Order promulgated about the year 1773, and identical in its principles with the 'Primitive Philadelphes' or *Lovers of Mankind*. On this, as a groundwork, was established, in the year 1814, at Montauban, France, by the Brothers Samuel Honis, of Cairo, Gabriel Mathieu Marconis de Negre, the Baron Duman, the Marquis de Laroque, Hypolites Labrunie, and J. Petit, a Grand Lodge of the Disciples of Memphis. In the same year was published as the 'Orient of Memphis' the Hieroglyphic of Master of Master, which claimed for the Oriental, or Egyptian Rite, that it was the only true system of Masonry, and fortified by unquestionable authority. Whatever was the aim of the authors of this pamphlet, it is noteworthy that the Rite, of which we now treat, employed its language and philosophy almost verbally in its ceremonies.

The Disciples of Memphis continued work at Montauban for a short time until the Grand Lodge fell into abeyance, and was then revived at Paris in the year 1839, as one of the subordinate bodies of the recently constituted Sovereign Sanctuary and United Grand Orient of the Antient and Primitive Rite of Memphis, which had published its statutes, and extended to Marseilles and Brussels in 1838, flourishing, with various vicissitudes, until now. In the year 1857, the Illustrious and Enlightened Brother Jacques Etienne Marconis, Grand Hierophant, (son of Gabriel Mathieu Marconis), inaugurated the Rite in person at New York, with Illustrious Brother David McClellan as Grand Master, and afterwards, in the year 1862 (when he had united his privileges with the Grand Lodge of France), chartered it as a Sovereign Sanctuary, with the sanction of the said Grand Lodge, the Patent being *visèd* by the Grand Master Marshal Magnan, and sealed with the seals of the said Grand Lodge, Illustrious Brother Harry J. Seymour being appointed Grand Master General. On the 3rd June, 1872, the said Sovereign Sanctuary of America granted a Charter for the Sovereign Sanctuary 33°, in and for the United Kingdom of Great Britain and Ireland, and the following officers appointed under the said Charter were installed by Illustrious Brother Harry J. Seymour, 33—96°, in person, at Freemason's Hall, London, on the 8th October, 1872, viz.:—

Illustrious Brother John Yarker, 33—96°, Grand Master General.

Illustrious Brother Michael Caspari, 33—95°, Grand Chancellor General.

Illustrious Brother Samuel P. Leather, 33—95°, Grand Treasurer General.

Illustrious Brother Charles Scott, J.P., 33—95°, Grand Inspector General.

Illustrious Brother Patrick John Graham, M.A., LL.D., 33—95°, Grand Keeper of the Golden Book.

Illustrious Brother A. D. Loewenstark, 33—95°, Grand Secretary General.

This body, in the year 1875, sanctioned the conferment of the Rite of Mizraim upon Members of the Rite of Memphis, the former having now no separate governing body in this country. It is unnecessary to follow this history in detail, as full information can be obtained from the '*Constitutions, &c., Public Ceremonial, and History of the Rite*' (John Hogg, London).

The Rite is divided into three series, and subdivided into seven classes, which form the schools which are to teach the Masonic knowledge, physics, and philosophies which have an influence upon the happiness and moral and material well-being of temporal man.

The *First Series* teaches morality; that study of himself which endows the Mason with the beautiful name of philosopher, or lover of wisdom, by which is understood that triumph over the passions which represents the union of virtue with justice and liberty. The neophyte is taught the signification of symbols, emblems, and allegories; he is impressed with that need of natural assistance which nature has wisely willed that we should relatively hold to each other, and the extension to others of that mutual love and tolerance which forms the true and stable basis of all society.

The *Second Series* teaches the natural sciences, philosophy, and history, practically giving an explanation of the poetic myths of antiquity, and the state of nature most convenient to man.

The *Third Series* makes known the complement of the historic part of philosophy, including the immortal elements of the human mind, with those divisions of science which are named occult or secret; it develops the *mystic* and transcendent part of Masonry, and admits the most advanced Theosophical speculations.

Each of these Three Series is divided into two classes; thus constituting, with Craft Masonry, or the Lodge, seven classes. The *Second Class*, or *College*, explains the Masonry of the first Temple. The *Third Class*, or Chapter, that of the Second Temple. The *Fourth Class*, or *Senate*, develops Hermetic or Rosicrucian Masonry. The *Fifth Class*, or *Areopagus*, Templar Masonry. The *Sixth Class*, or *Consistory*, is a school for instruction in the ancient myths, dogmas, and faiths. The *Seventh Class*, or *Council*, teaches the religious mysteries of ancient Egypt.

Originally these three series, of Seven Classes, were a collection of ninety degrees drawn from all known Masonic Rites, of which the first thirty-three were identical with those of the Ancient and Accepted Scottish Rite, but, in the year 1865, the Grand Lodge of France, in order to simplify the working, reduced them to thirty working degrees, of which the first twenty ceremonies are similar to degrees of the A and A Scottish Rite, and the remaining ten ceremonies are practically selected from the subsequent fifty-seven degrees of the old Rite of Memphis.

A short description of these thirty-three degrees will convey all the knowledge which we are permitted to give in a work of this character. There is the less reason to extend this condensation as the attentive student will gather from our ample description of other Rites whatever is applicable to this Order.

FIRST SERIES (CHAPTER)

The first two third degrees are not conferred by the Rite, but the aspirant for the higher degrees must be a Master Mason under some constitutional and regular Grand Lodge.

DISCREET MASTER

This is the name of the fourth degree, and commences the second class. The Most Wise represents Solomon; the Knight Senior Warden, Hiram of Tyre; the Knight J. W., Zarbud; the other officers represent Zadok; Stolkin; Benaiah; Zobah; Jehosophat; Adonhiram; Ahishar. The cordon is white, brodered with black, and the jewel an ivory key, with the letter Z in the centre.

The ceremonial refers to the deposit in the *sanctum sanctorum* of the 'heart of truth,' and the aspirant is admitted to the rank of Levite, as one of the seven selected to fill the place of H. A. B. The instruction is as to the relationship of man to God.

SUBLIME MASTER

is the name of the fifth degree. The Chapter is divided into two apartments, representing King Solomon's Chamber of Audience, and the mausoleum of H. A. B. The cordon is crimson, edged with gold lace, and the jewel is three triangles interlaced.

The ceremonial refers to the interment of the heart of H. A. B. in a tomb secretly erected for that purpose, upon which the aspirant, as Johaben, intrudes. The instruction refers to the intimacy which exists between divine and human nature.

KNIGHT OF THE SACRED ARCH

is the name of the Sixth Degree. The Chapter represents the Audience Chamber of King Solomon. In the East is suspended the sacred delta, to right and left are two pillars supporting an arch, on which are painted nine signs of the Zodiac. In the second apartment are nine arches, with certain Hebrew inscriptions, and in the midst is a delta, resembling that suspended in the Orient. The cordon is purple, edged with gold lace, and the jewel a double triangle, with a triple tau at the bottom of it.

The ceremonial refers to the preparation for Solomon's Temple, when the workmen discovered the temple of nine arches erected by Enoch before the flood. Reference to this tradition will be found in the 'Book of Enoch,' brought by the traveller Bruce from Abyssinia, and translated by the Archbishop of Cashel; this is curious, as the degree is without question more ancient than the rediscovery of the lost Book of Enoch. The degree also explains the assistance which King Solomon received from the Mysteries of Egypt. The moral is, that labour in the Nine Mystic Arches of the Great Cause is necessary to those who would know truth.

KNIGHT OF THE SECRET VAULT

is the name of the seventh degree. The Most Wise represents Gedaliah; the Knight S. W., Seraiah; the Knight J. W., Zephaniah; the other officers represent Jeremiah; Shealtiel; Iddo; Jozadak. The cordon is crimson fringed with gold, and the jewel a golden compass open upon the quarter circle.

The ceremonial refers to the concealment of the sacred delta in the secret vault, and the death of Gedaliah in its defence, who is personated by the candidate. Instruction is given in the cabalistical knowledge of the sacred name as a portion of the Master's secrets.

KNIGHT OF THE SWORD

is the name of the eighth degree, and opens the Third Class. The degree is elsewhere known as Knight of the East, Red Cross of Babylon, or of Palestine. The Most Wise represents Cyrus; the Knight S. W., Sissines; the Knight J. W., Sathrabuzanes; the other officers represent Daniel; Abazar; Suabazar; Ratum; Semetius; Mithridates. The cordon is water green, with emblems of mortality in gold, and the letters L. D. P., and the jewel is a sabre.

The ceremonial has reference to the return of Zerubbabel from the Court of Cyrus, as a Persian knight, to rebuild the Second Temple. We learn from it to combat the vices and passions which dishonour humanity.

KNIGHT OF JERUSALEM

is the name of the ninth degree. The Most Wise represents Nehemiah; the Knight S. W., Darius; the Knight J. W., Ezra; other officers represent Haggai; Joshua; Ananias. The cordon is sky-blue, edged with gold fringe, the jewel, a gold medal having on one side a hand holding a balance in equilibrium, and in the other a two-edged sword and two stars.

The ceremonial represents the journey of Zerubbabel to the court of Darius, and the famous contest as to the relative strength of wine, the king, women, and truth, after which the neophyte discovers the symbolical jewels.

KNIGHT OF THE ORIENT

is the name of the tenth degree. The cordon is black edged with red, the jewel a medal in the form of a heptagon.

The ceremonial refers to the period of revival of the Mysteries, and the following from the Book of Maccabees. 'And Mattathias cried throughout the city with a loud voice, saying: Whoever is zealous of the law, and maintaineth the covenant, let him follow me. Then there came unto him a company of the Assideana, who were mighty men of Israel, even all such as are voluntarily devoted unto the law. And Judas Maccabeus, with nine others or thereabouts, withdrew himself into the wilderness, and lived in the mountains.'

KNIGHT OF THE ROSE CROIX

is the name of the eleventh degree. The collar is red, embroidered in gold, the sash white, and the jewel a pelican feeding its young, between the compasses, upon the quarter circle.

This well-known grade represents that period when the Temple of Jehovah was sullied and forsaken in Zion, and its members were wandering in the woods and mountains, overwhelmed with grief and the deepest sorrow; labouring for the new law of love, and terminating their work in the discovery of those three sacred principles, Faith, Hope, and Charity, which were to rule all nations under the mystic INRI, here interpreted according to universal moral principles. The history teaches that community which existed between the Egyptian and Jewish mystics. All the grades in this Rite are unsectarian.

SECOND SERIES (SENATE).

KNIGHT OF THE RED EAGLE

is the name of the twelfth degree of the Rite and the first of the Senate, and commences the Fourth Class. The cordon is black, and the jewel an eagle in red and gold.

The ceremonial is an introduction to Hermetic philosophy, and the neophyte is purified by the four elements. It bears some resemblance to the degree conferred by the modern English Rosicrucian Society, either the latter has been derived from it, or both have drawn from a more ancient source in common. The orator's discourse is a learned dissertation upon ancient initiation.

KNIGHT OF THE TEMPLE

is the name of the thirteenth degree. The cordon is red, and the jewel a square and compasses with the letter G on a delta.

The ceremonial teaches that moral system which Pythagoras termed 'Divine Geometry,' and Plato called, 'the Science of the Gods.'

KNIGHT OF THE TABERNACLE

is the name of the fourteenth degree. There are two apartments which represent the outer and inner courts of the Tabernacle. The Sublime Grand Commander represents Aaron; the Senior Knight Interpreter, Eleazar; the Junior Knight Interpreter, Ithamar; other officers represent Moses and Joshua. The tabernacle contains the banners of the twelve tribes. The cordon is red, and the jewel a key.

The ceremonial gives the symbolical explanation of the banners, treats upon the symbolism of the Tabernacle of Moses and the Temple of Solomon, with the Egyptian derivations, and refers to the disobedience and punishment of Korah, Dathan, and Abiram.

KNIGHT OF THE SERPENT

is the name of the fifteenth degree. The place of meeting represents the Court of Sinai. The Grand Commander represents Moses; the Senior Knight Interpreter, Eleazar; the Junior Knight Interpreter, Joshua; the Orator represents Ithamar. The interior of the Tabernacle is decorated with the banners of the twelve tribes. The cordon is red, and the jewel a brazen serpent twined round a tau cross.

The ceremonial has reference to the brazen serpent which Moses erected in the wilderness, and to the foundation of the grade by a Western Knight in the time of the Crusades. The orator's discourse is a learned exposition of serpent myths and a description of the serpent worship of ancient peoples. In America there is an immense serpentine mound, with the serpent in the act of vomiting the egg, an Egyptian symbol frequently used in this rite.

KNIGHT SAGE OF TRUTH

is the name of the sixteenth degree. The Senate is hung with black, having a brazier of burning spirits in the centre. The cordon is black, and the jewel a circular medal having on one circumference the twelve names of the Egyptian months, and on the other the twelve emblems of the Zodiac.

The ceremonial teaches that God and truth are one, and man's happiness is of his own creation. The orator's discourse treats of the knowledge of the Chaldean and Egyptian Magi.

KNIGHT HERMETIC PHILOSOPHER

is the name of the seventeenth degree. The Senate is hung with black. The cordon is violet, edged with broad silver lace, and the jewel the Hermetic cross.

The ceremonial embraces a description of the cross, and the cabalistical signification of the letters I N R I, to which a moral application was applied in the degree of Rose-Croix. The lecture is an Hermetic exposition of nature's mysteries.

KNIGHT KADOSH

is the name of the eighteenth degree, and commences the Fifth Class. There are three apartments: the first, of Reflection, is hung with black; the second, or Senate, is red; the third, or Areopagus, is decorated with the banners of the Rite and a symbolical statue of Justice. The cordon is black, and the jewel a double-headed eagle with the Hermetic cross on the breast.

The ceremonial is here a Templar grade, but some of the old English Conclaves of Templars, and the 'Early Grand' Templars of Scotland, confer it as their Commander's ceremony, and this was the old system as applied to the Rose-Croix. The orator's discourse is an elaborate history of the Templars.

KNIGHT OF THE ROYAL MYSTERY

is the name of the nineteenth degree. There are in the Senate nine banners of the principal faiths of the world in form of a camp. The cordon is black, and the jewel is a medal representing a camp, in the form of a nonagon.

The ceremonial represents a Knight Kadosh, or Templar, in search of truth, who undergoes initiation into the nine principal faiths of the world, from which he learns tolerance, and that there is truth to be found in all systems. The Orator's discourse is an exposition of the principals of ancient initiation.

KNIGHT GRAND INSPECTOR

is the name of the twentieth degree. Three apartments are used, and it is the last and chief grade of the Senate. The collar is violet, scarf black, and the jewel, enclosed within a circle represented by a serpent with a tail in its mouth, is the double-headed eagle, having the Hermetic cross on its breast.

During his travels the Aspirant takes five O.B.'s. First, to the flag of his country, and is crowned with the civic crown; second, to the banners of the rite, and undergoes the test of molten lead; third, fidelity to secrets, and is crowned with a wreath of cypress; fourth, duty to his brothers, and is refreshed; lastly, he takes the O.B. of general duty, and is crowned with roses, and proclaimed. The Orator's discourse is an eulogy upon ancient and modern Masonry, and the blessings it has conferred upon mankind.

THIRD SERIES (COUNCIL)

GRAND INSTALLATOR

is the name of the twenty-first degree of the Rite, and the first of the Council, and commences the Sixth Class. The scarf of all the following grades is white, and the jewel a winged egg within a triangle: the emblem thereof varying with the degree: but in these following, the double-headed eagle and Hermetic cross.

The Aspirant is entrusted with the Ritual used in installing the officers of the lower grades, and is taught symbolism.

GRAND CONSECRATOR

is the name of the twenty-second degree. The Aspirant is entrusted with the ritual used in consecrating Masonic Temples, and is taught the mysteries of the Mystic Temple—Saphenath Panach.

GRAND EULOGIST

is the name of the twenty-third degree. The Aspirant is entrusted with the Ritual used at interments; and has the doctrine of the immortality of the soul strongly impressed upon him, with the Egyptian opinions thereon.

These last three grades are official or ceremonial.

PATRIARCH OF TRUTH

is the name of the twenty-fourth degree. The scarf is white, and the emblem engraved upon the Kneph jewel, a pyramid surmounted by a sun. The Chamber of this degree represents the Great Pyramid of Cheops; in it are seven columns representing the seven great gods of the people, which are explained as the esoteric emblems of the one Supreme Being. There is a revelation of the Fountain of Perfect Light, and the same scientifically considered. The Orator's Charge is a learned explanation of the origin and Masonic symbolism of the Great Pyramid.

PATRIARCH OF THE PLANISPHERES

is the name of the twenty-fifth degree. The Neophyte is instructed in the Masonic bearing of the Planispheres; the origin of the signs of the Zodiac; and the elaborate myths of the ancients drawn from the firmament.

PATRIARCH OF THE SACRED VEDAS

is the name of the twenty-sixth degree. This degree is a ceremonial conference upon the Vedas, the Rules of Buddha, and the Zend Avesta of Zoroaster; especially is the sublime philosophy of the ancient Brahmins developed, and the sweet maxims of the gentle Buddha.

These three grades are schools of instruction.

PATRIARCH OF ISIS

is the name of the twenty-seventh degree, and commences the seventh class. The scarf is white, and the emblem upon the Kneph jewel a serpent coiled around a lion; the triangle is engraved, as indicated in the ceremony. In this class three apartments are necessary, and are splendidly decorated. The ceremonial instructs the Neophyte upon the trials and morality of the ancient Mysteries, after which he is admitted to the Temple of Symbols, and is taught the signification of the statues, obelisks and emblems of the class. The Orator's Charge is a history of the Mysteries.

PATRIARCH OF MEMPHIS

is the name of the twenty-eighth degree. The Neophyte represents Osiris, and ceremonially passes through what Herodotus terms 'a representation of His sufferings.' The Orator's Charge is an application of this to the ceremony of Master Mason.

ELECT OF THE MYSTIC CITY

is the name of the twenty-ninth degree. This is preparatory to the next degree, and the Neophyte learns three grand secrets—how to enjoy long life, wealth, and genius; he undergoes certain trials, and is then consecrated as an Elect who has attained the Apex of the Mystic Egyptian Delta. The Orator's Charge is a general history of the Mysteries, and the Neophyte receives instruction as to various Eastern associations which have a bearing upon Moral, Occult, and Theosophical Masonry, and learns something of all the existing Masonic Rites.

SUBLIME MASTER OF THE GREAT WORK

is the name of the thirtieth degree, and constituted the ninetieth of the old Rite. The Temple is cubical, and represents Nature; it is superbly decorated with emblems and symbols, and is hung with celestial blue sprinkled with silver stars. There are nine banners of the zodiacal signs. On the right of a throne, ascended by seven steps, is a statue holding a golden sceptre, and on the left a female statue with a serpent. Each of the seven principal dignitaries has before him a chandelier of three branches with red tapers. The President of the Council is termed Sublime Dai, and represents Osiris; the second officer is termed First Mystagogue, and represents Serapis; the third officer is termed Second Mystagogue, and represents Horus; and the complete officers allude to the twelve great gods of the Egyptians. The collar (embroidered in gold with the radiated eye in a triangle) and the scarf are white, edged with gold lace, and the jewel is a winged egg, having on it two squares,¹ in the centre of which is a radiated triangle, and Masonic emblems of the degree, and the figures 30. Swords, with red sword-belts, are worn in all the grades.

When fully worked, the ceremonial of this grade represents the great Egyptian Judgement, as found in the Book of the Dead, and transferred traditionally to Christianity. The continuity and consistency is thorough from the moment the Neophyte enters the *Pronaos* to make his demand, and overruns the *Sanctuary of Spirits*, until triumphantly received and crowned in the *Temple of Truth* as an adept who, by the practice of virtue, has rendered himself eternal, a demi-god.

¹ *i.e.* an octagram of two interlaced squares.

GRAND DEFENDER

is the name of the thirty-first degree. The collar is black with a white stripe, embroidered with emblems; scarf and waist-sash white; jewel, the double-headed eagle—'31.' The grade is conferred *ex officio* upon the second and third officers of a Chapter, Senate and Council, and constitutes a Grand Tribunal, whose proceedings are regulated by the Constitutions. The Orator's discourse is principally a lecture upon justice.

PRINCE OF MEMPHIS, OR, OF MASONRY

is the name of the thirty-second degree. The collar is purple, with the emblems; the scarf and waist-sash white; the jewel as last degree, but with the figures '32.' The grade is conferred *ex officio* on the President of a Chapter, Senate, or Council. The members constitute a Mystic Temple or Provincial Grand Lodge. The Orator's Discourse is a lengthy essay upon the morality of the ancient Mysteries and modern Masonry.

PRINCE PATRIARCH GRAND CONSERVATOR

is the name of the thirty-third degree. The collar and scarf is of golden colour, with an embroidered Kneph edged with silver lace; waist-sash celestial blue, edged with gold lace; the jewel as last, but with '33.' The grade is conferred *ex officio* upon the President of the Mystic Temple (32°); and the members form the governing body or Sovereign Sanctuary of Great Britain and Ireland. The Orator's discourse is a summary of the degrees through which the candidate has passed before reaching this exalted rank. The degree is very sparingly conferred, but the only qualification is that the aspirant should show zeal in promoting the Rite.

In conclusion, we may add that although all these thirty-three degrees have a full Ritual which admit of being easily worked in three sectional divisions, with the same officers for each division, yet in practice it seems easy to reduce them to a few triplets, without in the least impairing the design of the Rite, as follows:

6°— Sacred Arch	}	An application of the Ancient Mysteries to the Mysteries of the Jews
8°— Knight of the Sword		
11°— Rose Croix		
12°— Red Eagle	}	The same, as applied to the Rosicrucian Schools.
16°— Sage of Truth		
17°— Hermetic Philosopher		
18°— Knight Kadosh	}	The same, as applied to the Order of Templars
19°— Royal Mystery		
20°— Grand Inspector		
27°— Patriarch of Isis	}	The primitive Mysteries from which the lower triplets are derives
28°— Patriarch of Memphis		
30°— Sub. Mas. Gt. Work		

We need only add that the Sovereign Sanctuary of Great Britain and Ireland is in active operation and in alliance with the same Rite in other countries. It rewards merit by five decorations: First, that of the Grand Star of Sirius; second, that of the Alidee; third, that of the third series; fourth, the Lybic Chain; fifth, of Eleusis. It also adds a bronze decoration for the reward of merit and bravery and Masons and non-Masons. It recognises the legitimate degrees of all other Rites, and extends the hand of fellowship to all alike. It admits the Hindoo, Parsee, Hew, Mahommedan, Trinitarian and Unitarian Christian, breathing only pure masonry, clarity, love, and mutual tolerance; adoring T. S. A. O. T. U., and teaching the immortality and happiness of the immortal soul. Its government is strictly representative. It relies upon masonic worth, ability, and learning, rather than social standing and pecuniary qualifications, and seeks to extend masonic knowledge, justice, and morality. It levies only a small capitations fee upon the members admitted to its thirty degrees. It admits only Master Masons in good standing under some constitutional Grand Lodge, and prohibits all interference with Craft Masonry.

CLOTHING OF THE ANTIENT AND PRIMITIVE RITE

ROSE-CROIX CHAPTER, 11°.—Rose-coloured silk collar, embroidered in gold, with emblems of the degree on the point, thus:

A pelican feeding her young, above a Byzantine cross radiated, round which six stars in gold in a semi-circle. The collar is edged with a rich gold lace, and lined in black silk.

The SASH is four inches broad, of white watered silk ribbon, with a gold loop and button, and four inches of gold bullion-fringed ends.

This clothing is imperative upon all the Knights Rose-Croix, whatever degree of the Chapter may be worked; but the Neophyte is invested with a cordon representing each special degree as he passes through it—these articles being provided by the Chapter for that purpose. They are as follows:

Fourth Degree.—Black watered cordon with centre white stripe, with a key embroidered on the point, and the letter **Z** is placed on the wards.

Fifth Degree.—Crimson watered cordon with the triple triangle embroidered in white silk on the point.

Sixth Degree.—Purple and red cordon, in rays, with interlaced deltas, under which the triple tau appears on the point.

Seventh Degree.—Crimson silk cordon, with compasses opened on the segment of a circle, embroidered in black silk on the point.

Eighth Degree.—Green silk cordon, with crossed sabres embroidered in white silk, on the point.

Ninth Degree.—Blue cordon with a diamond enclosing a pair of scales, between which a Roman sword points upwards, around the point of which are five stars—the whole embroidered in white silk.

Tenth Degree.—Black watered silk cordon edged with red, on the point of which is a heptagon enclosing a circle, and in the centre and open bible.

Twelfth Degree.—Cordon black silk, with double-headed eagle in red and gold.

Thirteenth Degree.—Cordon red silk, with square and compasses, and the letter **G** in a delta.

Fourteenth Degree.—Cordon red, with thurible and key.

Fifteenth Degree.—Cordon red, with brazen serpent turned around a Tau cross.

Sixteenth Degree.—Cordon black, with two circles, one containing the twelve Zodiacal signs, and the other the twelve Egyptian months.

Seventeenth Degree.—Cordon violet, edged with silver lace, with the Hermetic cross.

Eighteenth Degree.—Cordon black, with double-headed eagle in black and white.

Nineteenth Degree.—Cordon black, with camp in the form of a nonagon.

SENATE, 20°.—Violet silk collar with half inch silver lace; on the point the Hermetic Cross (quadruple Tau) in green, embroidered and edged with gold, enclosing a red St. George Cross with a gold star. Six silver stars surmount the Hermetic Cross in a half circle.

The sash, worn over the right shoulder, is of black watered silk, embroidered on the breast with a double-headed eagle holding a Roman sword, in gold, with claws; the whole surmounted by a gold crown. A description of the rest of the clothing has been given above.

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The above constituted cap. xxiii of the third edition of Jeremiah How's *The Freemason's Manual* (London: John Hogg, 1880). It is possible that it was not by How but added by a later editor based on (or quoted verbatim from) manifestos or other public material of the A. & P. rite (in cap. xxiv, a general survey of Masonic rites, the author is somewhat scathing about the Rite of Mizraim: "The names of the degrees, in this more than any other of the rites, prove that the founders must have sorely tested their inventive faculties. They appear indeed to have been driven to their wits' end, for the forty-ninth and fiftieth bear the very expressive titles of 'Chaos the First and Second' ... At the fifty-fifth and fifty-sixth the comic element predominates: they are the 'Washer and Bellows-blower!' ... [the rite] is altogether too complicated and diffused ever to be practised."). The history as given should be considered the 'authorised version'; on other accounts, the reduction to 33° was the doing of Harry Seymour, and occasioned a schism in the order with a group under Calvin Burnt continuing to work the full 96° rite.

Further information on the Antient and Primitive Rite is comparatively scarce; never being particularly numerous, it escaped the numerous 'exposés' to which the Scottish Rite and other systems have been subject. The complete ritual was printed by John Yarker as *Manual of the Degrees of the Antient and Primitive Rite* in the 1880s, which work has to the best of my knowledge not been reprinted. Yarker also published *Lectures of a Chapter, Senate and Council of the Antient and Primitive Rite* which contains the teachings of the degrees in the traditional question-and-answer format, and *Masonic Charges and Lectures* which contains the Orator's discourses and lectures for most, possibly all, of the degrees. The latter two works have both been issued in facsimile reprints by Kessinger Publishing.

T.S.